

SOCIOLOGY

Individual: Sociability or the Sociality of Man

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*“Man is a social being,
not in spite of his individuality,
but because of it.”*

INDIVIDUALS
INTERACTIONS
INSTITUTIONS
SOCIETY
A HIGHER TOMORROW



Agha Zuhaib Khan

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Individual: Sociability or the Sociality of Man

Introduction

Human beings are born as biological organisms, but they become fully developed persons only through participation in society. Language, identity, morality, emotional expression, beliefs, manners and social roles do not develop automatically at birth. They emerge through interaction with parents, relatives, peers, teachers, religious institutions, communities and the wider culture. The topic **“Individual: Sociability or the Sociality of Man”** therefore concerns the social nature of human beings and the reciprocal relationship between the individual and society.

The central sociological question is whether human beings are naturally inclined towards social life or whether society creates their social character. A balanced sociological position recognizes both dimensions. Human beings possess an innate capacity and need for association, but this capacity develops into an organized personality only through socialization and sustained interaction.

The individual and society should not be treated as two completely separate realities. Society exists through interacting individuals, while individuals acquire their distinctly human qualities through society. Consequently, their relationship is reciprocal: society shapes individuals, and individuals reproduce, challenge and transform society.

This subject has repeatedly appeared in CSS Sociology papers through questions on culture and socialization, social-contract and organismic theories, the development of self, social action, solidarity, institutions and social control. It appeared especially directly in the **CSS 2017, 2018, 2023 and 2024 papers**.

1. Meaning of the Individual

In sociology, an individual is not merely a separate biological organism. A sociological individual is a person who possesses:

- A socially developed personality;
- A sense of identity and self;
- Learned cultural values;
- Recognized social statuses;
- Expected social roles;

- The ability to interact meaningfully with others; and
- Some capacity to accept, interpret or resist social expectations.

Biologically, a child is born with certain inherited capacities and physical characteristics. Socially, however, the child remains incomplete. The child must learn language, acceptable conduct, emotional expression, gender roles, religious beliefs, moral standards and the distinction between right and wrong. Therefore, biological birth produces a human organism, whereas socialization produces a social person.

Karl Marx captured the relational nature of human beings by arguing that the human essence is rooted in the totality of social relations. This does not mean that individuals have no uniqueness. Rather, it means that individuality itself develops within historically and socially organized relationships.

2. Meaning of Sociability

Sociability refers to the human capacity, need and inclination to associate with other human beings. It includes the tendency to communicate, cooperate, form emotional attachments, participate in groups and establish relatively enduring social relationships.

A sociable human being seeks the company of others and participates in shared life. Sociability is expressed through friendship, family relationships, cooperation, conversation, community participation, religious congregation, economic exchange and political organization.

Sociability has both natural and acquired aspects. Human beings possess biological and psychological needs that encourage association. At the same time, the particular manner in which people interact is learned from culture. For example, the need for companionship may be universal, but rules concerning hospitality, friendship, marriage, privacy and respect vary considerably among societies.

Thus, sociability is neither wholly biological nor entirely cultural. It represents the development of natural human capacities within a social and cultural environment.

3. Meaning of Sociality

Sociality is broader than ordinary sociability. It refers to the fundamentally social character of human existence. It suggests that human consciousness, identity, language and behaviour develop through relationships with other people.

Sociability ordinarily describes a person's inclination to associate. Sociality explains how human beings are constituted through social relations. A person may be reserved or less sociable in everyday life, yet that person's language, identity and worldview remain socially formed.

Sociality includes:

- Dependence upon other people;
- Participation in social relationships;
- Orientation of conduct towards others;
- Membership in groups and institutions;
- Internalization of cultural meanings;
- Performance of social roles; and
- Development of the self through interaction.

Therefore, sociality is not simply the enjoyment of company. It is the condition through which a biological human being becomes a cultural, moral and self-conscious person.

4. Sociability, Sociality and Socialization

These three terms are closely connected but should not be used interchangeably.

Concept	Sociological meaning
Sociability	Capacity or inclination to associate with others
Sociality	Socially constituted character of human existence
Socialization	Lifelong process through which culture and social roles are learned
Social interaction	Reciprocal influence between persons or groups
Society	An organized network of social relationships and institutions

Sociability provides the capacity for association. Social interaction activates that capacity. Socialization gives it a culturally organized form. Sociality is the resulting condition in which the individual's identity, thought and behaviour are socially developed.

This distinction is particularly important for answering the **CSS 2017 and CSS 2024 questions on culture and socialization**. An answer limited to agents of socialization would be incomplete. It should first explain why the individual requires society and then demonstrate how socialization converts biological potential into social personality.

5. Is Man Social by Nature?

Aristotle's Conception of Man

Aristotle famously described the human being as a political or social animal. His argument was that human beings naturally live in organized communities because they possess speech, reason and a sense of justice. A person living entirely outside society would either be below humanity or beyond ordinary humanity.

For Aristotle, the community is not merely an artificial arrangement made for convenience. It develops from the family to the village and ultimately to the political community. Human capacities achieve their fullest expression within this organized collective life.

The Aristotelian position supports three important sociological propositions:

First, human needs cannot be satisfied in permanent isolation. Second, human language and morality require relationships with others. Third, the individual achieves full development only through participation in social life.

Nevertheless, the claim that humans are social by nature should not imply that they are naturally peaceful. Cooperation and conflict are both parts of social life. Competition, jealousy, domination and disagreement are also relational behaviours. They confirm rather than disprove human sociality because they remain oriented toward other people.

Biological Basis of Sociability

Human infants experience an unusually long period of dependence. They require other people for food, protection, emotional care and learning. This prolonged dependence strengthens attachment and creates the conditions for primary socialization.

The human nervous system also possesses an exceptional capacity for learning language, interpreting gestures and responding to social signals. Nevertheless, biological capacity alone does not produce a language-speaking, morally responsible person. Social interaction must activate and develop these capacities.

Humans also have basic needs for attachment, recognition, belonging and security. Isolation can produce anxiety, emotional deprivation and impaired development. These characteristics provide a biological and psychological foundation for sociability.

Psychological Basis of Sociability

Human beings seek recognition from others. Self-esteem, embarrassment, pride, guilt and shame are social emotions because they depend on real or imagined evaluation by other people.

Individuals also require emotional attachment. The family ordinarily provides the earliest experience of love, security, discipline and recognition. Later, friendship groups, educational institutions, occupational communities and intimate relationships expand the individual's social world.

However, the psychological need for others does not operate independently of culture. Cultures teach individuals whom to respect, what to fear, how to demonstrate affection and which forms of behaviour bring honour or shame.

Cultural Basis of Sociability

Culture provides the symbols and rules through which association becomes meaningful. It supplies language, norms, values, customs and shared interpretations. Without these common meanings, regular social interaction would be extremely difficult.

For example, a handshake, bow, embrace or verbal greeting has no universal meaning independent of culture. Each becomes meaningful because members of a community understand the symbol. Human beings may possess a natural capacity for communication, but culture supplies the particular vocabulary of communication.

Consequently, human beings are naturally capable of social life but culturally trained in its specific forms.

6. Can the Individual Develop Outside Society?

Social Isolation and Human Development

Evidence from cases of extreme childhood isolation demonstrates the importance of society. Children deprived of sustained human interaction have commonly experienced serious difficulties in language, emotional regulation, movement, attachment and social understanding.

Cases frequently discussed in sociology include Anna, Isabelle and Genie. Although the circumstances and reliability of such cases differ, their general sociological significance is clear: human biological capacities require an appropriate social environment for normal development.

Language is especially important. A child may possess the biological organs required for speech, but language cannot develop without exposure to a linguistic community. Similarly, a child cannot independently invent the complex moral rules, identities and institutional expectations of society.

These cases should not be used to argue that society mechanically creates every characteristic of the individual. Heredity, neurological development and personal experience also matter. Their value lies in demonstrating that social interaction is indispensable for the emergence of a recognizable human personality.

Lessons from Isolation

Extreme isolation indicates that:

- Personality is socially developed;

- Language requires interaction;
- Self-consciousness depends upon relations with others;
- Emotional attachment is essential for healthy development;
- Culture is acquired rather than biologically inherited; and
- Delayed socialization may cause lasting developmental difficulties.

A CSS answer should explain these lessons in connected paragraphs rather than merely listing cases.

7. Relationship Between the Individual and Society

The relationship between the individual and society has produced several theoretical positions. Some theories give priority to the autonomous individual; others treat society as an integrated whole; still others emphasize reciprocity between agency and structure.

7.1 Social-Contract Theory

Social-contract theorists explain society as an arrangement created by individuals. According to this general perspective, individuals existed conceptually before organized political society and established collective authority to obtain security, cooperation or protection of rights.

Thomas Hobbes

Hobbes presented the pre-social condition as one of insecurity and competition. Without a common authority, individuals would live under constant fear. They therefore surrender part of their freedom to a sovereign power capable of maintaining order.

From a sociological perspective, Hobbes emphasizes the role of social regulation. Individuals require authority and enforceable rules because unregulated self-interest can produce conflict.

John Locke

Locke offered a more optimistic conception. Individuals possess natural rights, and political society is established to protect life, liberty and property. Government remains legitimate only when it protects these rights.

Locke's perspective gives greater importance to individual freedom and consent. Society exists for individuals rather than individuals existing entirely for society.

Jean-Jacques Rousseau

Rousseau argued that human beings in the state of nature were relatively free but became transformed through property, inequality and organized society. His social contract attempted to reconcile individual freedom with collective authority through the general will.

Rousseau is particularly useful for critical analysis because he recognized that society develops human capacities while simultaneously producing inequality and dependence.

Evaluation of Social-Contract Theory

The theory explains the importance of consent, rights and individual agency. However, it should not necessarily be interpreted as an accurate historical account of society's origin. No convincing evidence shows that isolated individuals literally gathered and created society through a formal agreement.

Furthermore, social-contract theory assumes the existence of individuals capable of communication, decision-making and moral reasoning before society. Sociology argues that these capacities themselves develop socially. Therefore, the theory is more valuable as a philosophical explanation of political legitimacy than as a complete sociological account of the origin of society.

Past-Paper Connection

The **CSS 2018 paper** asked candidates to compare Social Contract Theory with Organismic Theory. A strong response had to explain not only the assumptions of each theory but also how differently they conceptualize the relationship between individuals and the social whole.

7.2 Organismic Theory

Organismic theory compares society to a living organism. Just as a biological body consists of interdependent organs, society consists of interrelated individuals, groups and institutions.

Herbert Spencer is strongly associated with this perspective. He argued that societies grow in size, become structurally differentiated and develop increasingly specialized institutions. Family, religion, economy, education and government perform different but interconnected functions.

Similarities Between Society and an Organism

Both society and an organism display growth, differentiation and interdependence. In a biological organism, the heart, lungs and nervous system perform specialized functions. In society, institutions such as family, education, economy and government perform different social functions.

The failure of one component can affect the entire system. For example, failure of the educational system may produce unemployment, inequality, crime and political instability. Likewise, economic instability may affect family formation, health, education and migration.

Differences Between Society and an Organism

The analogy must not be pushed too far. Biological cells do not possess independent consciousness, while human beings possess awareness, interests and agency. The parts of a physical body remain permanently attached, whereas individuals can change roles, groups and societies.

Furthermore, the organismic approach may exaggerate harmony and understate conflict. Social classes, ethnic groups and political actors may possess unequal power and competing interests. Institutions can benefit some sections of society while disadvantaging others.

Past-Paper Connection: CSS 2024

The **CSS 2024 paper** stated that individuals are the limbs of society and behave like cells of the body. Candidates were asked to explain the statement through organismic theory and evaluate how it addresses the relationship between the individual and society.

The question required a balanced conclusion: individuals are functionally interdependent, but they cannot be reduced to unconscious cells. Society influences individuals, yet individuals possess the capacity to interpret, resist and transform social arrangements.

7.3 Durkheim: Society as a Moral Reality

Émile Durkheim gave analytical priority to society. He argued that society consists of **social facts**—ways of acting, thinking and feeling that exist outside the individual and exercise constraint over behaviour.

Language is a useful example. It existed before the birth of any particular individual. The person must learn its established vocabulary and grammar to communicate. Law, religion, customs, currency and educational rules similarly precede individual participation.

Durkheim did not mean that society exists independently of every human being in a physical sense. Rather, collective patterns become objective realities because they are created, transmitted and enforced across generations.

Collective Conscience

The collective conscience consists of shared beliefs and moral sentiments that unite members of society. Through socialization, individuals internalize these collective standards. Social order becomes possible because people do not obey rules only through external coercion; they also develop an internal sense of obligation.

Mechanical and Organic Solidarity

Mechanical solidarity characterizes relatively simple societies in which members perform similar activities and share strong common beliefs. Organic solidarity develops in complex societies with an extensive division of labour. People become socially integrated through functional interdependence despite greater individual differences.

Suicide and Social Integration

Durkheim's study of suicide showed that highly personal actions can have social causes. He argued that variations in social integration and regulation influence suicide rates.

The **CSS 2019 paper** directly tested this connection by asking candidates to discuss egoistic, altruistic, anomic and fatalistic suicide. The question demonstrates that individuals require an appropriate balance of belonging and regulation. Both excessive detachment and excessive control can become destructive.

The **CSS 2022 paper** further examined social unity by comparing Durkheim's solidarity with Ibn Khaldun's concept of Asabiyyah.

7.4 Ibn Khaldun and Asabiyyah

Ibn Khaldun's concept of **Asabiyyah** refers to group solidarity, collective feeling or social cohesion. It is particularly strong among communities whose members experience shared conditions, mutual dependence and common identity.

Asabiyyah demonstrates that social groups cannot survive through individual self-interest alone. Collective loyalty enables people to cooperate, defend the group and establish political power. However, as ruling groups become settled, luxurious and internally divided, their solidarity may decline.

Durkheim and Ibn Khaldun both emphasize social cohesion, but their frameworks differ. Ibn Khaldun explains the rise and decline of dynasties through group solidarity, whereas Durkheim analyzes the moral basis of social integration in different forms of society.

For this topic, Asabiyyah provides a non-Western theoretical explanation of why humans organize themselves into groups and how collective attachment influences individual conduct.

7.5 Karl Marx: The Individual within Social Relations

Marx rejected the idea of an abstract individual existing independently of society. Individuals are formed within definite historical relations of production. Class position, property ownership and labour relations influence their opportunities, consciousness and identity.

Under capitalism, labour may become alienated. Workers can become separated from:

- The products they produce;
- The process of production;
- Their creative human potential; and
- Other human beings.

Alienation illustrates a paradox of modern sociality. Individuals live within an extensively interconnected economy, yet their relationships may become impersonal, competitive and exploitative.

Marx also emphasizes transformative agency. Human beings are shaped by historical circumstances, but they can collectively alter those circumstances. Society is therefore neither an external force that completely determines individuals nor a voluntary creation of isolated persons. It is a historically produced system of social relations.

The **CSS 2017 and 2019 papers** tested Marx's concept of alienation. This area can be connected with human sociality by explaining how exploitative social arrangements distort meaningful relations between individuals.

7.6 Max Weber: Meaningful Social Action

Max Weber placed meaningful action at the centre of sociology. An action becomes **social action** when the actor attaches subjective meaning to it and takes the actual or anticipated behaviour of others into account.

For instance, opening an umbrella during rain is not necessarily social action because it may simply respond to weather. Raising an umbrella to protect another person is social because the conduct is oriented toward someone else.

Weber identified four ideal types of social action.

Instrumentally Rational Action

The actor selects efficient means to achieve a calculated objective. A student following a study timetable to secure high marks demonstrates instrumentally rational action.

Value-Rational Action

The actor follows a value regarded as important regardless of personal consequences. Refusing corruption because honesty is morally obligatory provides an example.

Traditional Action

The action occurs because of established customs and habits. Participation in inherited community ceremonies may illustrate traditional action.

Affectual Action

The action arises from emotion, such as anger, grief, affection or enthusiasm.

Verstehen

Weber used **Verstehen**, or interpretive understanding, to examine the meanings actors attach to their conduct. Sociology must study external behaviour and the subjective motives that make it meaningful.

The **CSS 2020 paper** asked candidates to explain Verstehen through examples from social life. The **CSS 2022 paper** required a comparison between Weber's and Parsons' theories of social action. Both questions are closely connected with sociality because they examine how individuals orient their conduct toward other people and established social expectations.

7.7 Georg Simmel: Society as Interaction

Georg Simmel viewed society as a continuing process of interaction. Society is not merely a structure standing above individuals; it comes into existence whenever individuals enter meaningful and recurring relationships.

Simmel referred to this process as **sociation**. Cooperation, competition, conflict, exchange, domination and subordination are forms through which people become socially connected.

This approach is valuable because it explains that even conflict is a form of social relationship. Opponents remain oriented toward one another and may eventually develop rules governing their conflict.

Simmel provides an important bridge between the individual and society. Individuals create patterns of interaction, but once established, these patterns influence subsequent conduct.

8. Development of the Social Self

The concept of the self is fundamental to understanding human sociality. The self refers to the individual's awareness of being a distinct person and an object of reflection.

A newborn child does not possess a fully formed social self. The self develops gradually as the child interacts with others, interprets their responses and learns to view itself from social perspectives.

8.1 Charles Horton Cooley: The Looking-Glass Self

Cooley argued that the self emerges through social interaction. Other people act like a social mirror through which individuals form an image of themselves.

The looking-glass self involves three connected processes:

1. The individual imagines how they appear to another person.
2. The individual imagines how that person evaluates the appearance.
3. The individual develops a feeling about the self, such as pride, confidence, shame or embarrassment.

For example, a student who believes that teachers regard them as intelligent may develop academic confidence. Another student repeatedly labelled incapable may internalize a negative identity, even when that judgment is inaccurate.

The looking-glass self does not require others' judgments to be correct. What matters is how individuals imagine those judgments. This explains why perceived approval or rejection can powerfully shape personality.

Primary Groups

Cooley also emphasized primary groups, particularly family, childhood play groups and intimate communities. These groups involve close, emotionally significant and face-to-face relationships. They are called primary because they play a foundational role in the development of personality and social ideals.

8.2 George Herbert Mead: Mind, Self and Society

Mead provides one of the most systematic explanations of how society enters the personality of the individual. His theory was directly examined in the **CSS 2023 Sociology paper**.

Mind

For Mead, the mind is not merely a biological object located inside the person. Mind develops through communication and the use of significant symbols. Language allows individuals to imagine possible actions, anticipate others' responses and conduct an internal conversation.

Significant Symbols

A significant symbol creates a broadly shared meaning in both the sender and receiver. Words, gestures, uniforms, traffic signals and religious signs become meaningful because members of society interpret them through a common symbolic framework.

Role-Taking

Role-taking means imaginatively placing oneself in another person's position. Through role-taking, a child learns to anticipate how parents, teachers, friends and other people may respond.

This ability is essential for empathy, cooperation, moral judgment and organized conduct.

Stages in the Development of Self

Preparatory Stage

During the earliest stage, the child imitates others but does not fully understand their roles. Imitation begins the process of social learning.

Play Stage

The child learns to assume the role of a significant other, such as a parent, teacher or doctor. However, the child ordinarily adopts one role at a time.

Game Stage

The child learns to understand several interconnected roles simultaneously. In an organized game, a participant must understand their own role, the roles of teammates, the rules and the expectations of the group.

Generalized Other

The generalized other represents the organized expectations of the wider community. When individuals evaluate their behaviour according to general social standards rather than the reaction of one particular person, they have internalized the generalized other.

The "I" and the "Me"

The "**Me**" represents the organized attitudes and expectations of society internalized by the individual. It is the conforming and socially regulated dimension of the self.

The "**I**" represents the spontaneous, creative and relatively unpredictable response of the individual to those expectations.

The distinction explains both social order and personal agency. If the self consisted only of the "Me," behaviour would be completely conformist. If it consisted only of the "I," stable cooperation

would be difficult. Social life emerges through the continuing interaction between social expectations and individual responses.

Importance of Mead's Theory

Mead demonstrates that society is present within the self, but he does not erase individuality. The “Me” connects the individual with society, while the “I” introduces creativity and change.

Aspirants should treat Mead as a central theorist for any question concerning sociability, socialization, personality, identity or the relationship between individual and society.

9. Socialization: The Process of Becoming Social

Meaning of Socialization

Socialization is the lifelong process through which an individual learns and internalizes the culture of society. Through it, individuals acquire language, norms, values, beliefs, roles, skills, identities and socially acceptable patterns of behaviour.

Socialization performs two broad functions. From the individual perspective, it develops personality and social competence. From the societal perspective, it transmits culture and maintains continuity across generations.

The **CSS 2017 paper** asked how culture socializes an individual into a useful member of society. The **CSS 2024 paper** examined the mechanisms through which cultural elements become internalized. These questions establish socialization as the principal operational dimension of human sociality.

Characteristics of Socialization

Socialization begins at birth but continues throughout life. It is not simple one-way indoctrination because individuals interpret and sometimes resist what they learn. It varies across cultures, classes, genders and historical periods. It also includes deliberate teaching and unintended learning.

A child may be deliberately taught to speak politely, but may unintentionally learn class prejudice, gender inequality or political distrust by observing adults. Socialization can therefore transmit both socially useful values and problematic cultural patterns.

10. Types of Socialization

Primary Socialization

Primary socialization occurs during childhood, principally through family and close caregivers. It establishes language, emotional attachments, basic morality, bodily habits and elementary identity.

Because early learning becomes deeply internalized, primary socialization has a powerful and lasting effect on personality.

Secondary Socialization

Secondary socialization occurs when individuals enter institutions beyond the family, including schools, workplaces, religious organizations and professional groups. They learn specialized knowledge, formal rules and institutional roles.

Anticipatory Socialization

Anticipatory socialization occurs when a person learns the values and behaviour of a group they expect or desire to join. A CSS aspirant may begin adopting the discipline, language and outlook associated with public service before entering the civil service.

Developmental Socialization

Developmental socialization involves learning new skills within roles already occupied. A newly appointed teacher may gradually learn classroom management, institutional culture and professional communication.

Resocialization

Resocialization involves replacing established patterns with substantially different values, identities and routines. It may occur in prisons, military academies, rehabilitation centres, religious movements or after migration.

Formal and Informal Socialization

Formal socialization involves deliberate, organized instruction through institutions such as schools and training centres. Informal socialization occurs through everyday relationships, imitation, conversation and participation.

11. Mechanisms of Socialization

Imitation

Children reproduce the behaviour of parents, siblings, teachers and admired personalities. Imitation is especially important before the child fully understands the meaning of an action.

Identification

Identification occurs when individuals emotionally associate themselves with another person or group and adopt its characteristics. Children may identify with parents, while adolescents may identify with friends, athletes, scholars or online personalities.

Suggestion

Individuals may accept ideas from respected or influential people without subjecting every claim to critical examination. The influence of religious leaders, teachers, celebrities and social-media personalities often operates through suggestion.

Instruction

Parents, schools and institutions deliberately teach rules, skills and values. Instruction is more conscious and organized than imitation.

Rewards and Sanctions

Approved behaviour may receive praise, affection, promotion or public recognition. Disapproved behaviour may result in criticism, ridicule, exclusion or legal punishment. These reactions teach individuals what society expects.

Role-Taking

Individuals learn to view situations from another person's perspective. Role-taking develops self-control and makes coordinated interaction possible.

Internalization

Internalization occurs when external expectations become part of the individual's own conscience. A person then follows a norm not merely because punishment is feared but because the conduct appears morally correct.

Internalization is the crucial link between culture and personality. It explains how society's rules become part of the self.

12. Agencies of Socialization

12.1 Family

The family is generally the first and most influential agency of socialization. It teaches language, emotional expression, cleanliness, religious beliefs, gender roles, manners and attitudes toward authority.

In Pakistan, family socialization is also affected by the joint or nuclear structure, social class, rural or urban residence, ethnicity and educational background. The joint family may provide extensive support and intergenerational learning, but it can also strengthen rigid hierarchy. The nuclear family may offer greater privacy and individual autonomy but sometimes reduce intergenerational contact.

The **CSS 2018 and CSS 2025 papers** examined the structure, functions and future of the Pakistani family. The **CSS 2026 paper** asked how globalization and digital media have changed the traditional functions of family and education.

12.2 School and Education

Education introduces children to formal discipline, punctuality, achievement standards and citizenship. Schools transmit official knowledge and create interaction among children from different social backgrounds.

Education also communicates a **hidden curriculum**: obedience, competition, respect for schedules, acceptance of authority and adjustment to institutional routines.

From a functionalist perspective, education promotes social integration and allocates roles. From a conflict perspective, it may reproduce class inequality and dominant ideology. From an interactionist perspective, labelling by teachers may shape students' self-concepts and achievement.

12.3 Peer Group

Peer groups become especially important during adolescence. They offer acceptance outside the family and teach friendship, cooperation, competition, independence and group loyalty.

Peer influence can promote academic achievement and emotional support, but it can also encourage risky conduct, bullying, substance abuse or delinquency. Its effect depends on the norms of the particular group.

12.4 Religion

Religion provides moral rules, collective identity, rituals and explanations of life's meaning. Religious congregations connect individuals with moral communities and can strengthen social solidarity.

However, religious socialization may become divisive when intolerance, exclusion or sectarian prejudice is transmitted. Sociological analysis should distinguish religion as a source of solidarity from the political manipulation of religious identity.

12.5 Mass Media and Digital Media

Traditional media and digital platforms expose individuals to images, lifestyles, political narratives and consumption patterns. Social media has transformed socialization from a largely local process into a continuous interaction with global networks.

Digital media can expand knowledge and participation, but it can also produce misinformation, cyberbullying, echo chambers, unrealistic comparisons and identity anxiety. Algorithms increasingly influence the information individuals see, thereby affecting preferences and perceptions.

12.6 Workplace

Workplaces teach professional discipline, occupational language, organizational hierarchy and expectations of productivity. Individuals may also develop professional identities through interaction with colleagues.

12.7 State and Law

The state socializes citizens through laws, educational curricula, public ceremonies, national symbols and official narratives. It also uses formal sanctions to regulate conduct.

This agency is important for understanding the **CSS 2016 question** concerning the danger of political regimes using culture to transform citizens' outlook. State-directed socialization can produce national unity, but it can also become propaganda when it suppresses diversity and critical thought.

13. Culture and Human Sociality

Culture consists of learned and shared patterns of life. It includes knowledge, values, norms, beliefs, symbols, language, customs and material objects.

Human sociality cannot develop in an organized form without culture. Culture tells individuals how to greet others, organize families, express grief, settle disputes and understand authority. It provides the shared meanings necessary for interaction.

Material and Non-Material Culture

Material culture includes physical objects such as technology, buildings, clothing and tools. Non-material culture includes beliefs, norms, values, symbols and language.

Technological change often occurs faster than adjustment in norms and institutions, producing **cultural lag**. For instance, digital communication technology may expand rapidly while legal and ethical rules concerning privacy, misinformation and artificial intelligence remain underdeveloped.

The **CSS 2019 paper** directly examined cultural lag, while the **CSS 2026 paper** connected culture, social power, moral conflict and adaptation.

Culture and Personality

Culture does not produce identical personalities. Members of the same culture experience different families, classes, genders, peer groups and personal circumstances. Nevertheless, culture establishes a broad range of acceptable behaviour and supplies the categories through which individuals understand themselves.

For example, ideas about success, honour, respectability and adulthood vary across societies. Individuals develop personal ambitions, but the language through which those ambitions are understood comes largely from culture.

14. Forms of Social Interaction

Human sociality becomes observable through recurring forms of interaction.

Cooperation

Cooperation occurs when individuals or groups coordinate their activities to achieve shared objectives. Family life, economic production, disaster relief and educational activity all depend upon cooperation.

Competition

Competition occurs when individuals or groups seek a limited reward, position or resource. It can encourage innovation and effort but may also generate stress and inequality.

Conflict

Conflict arises when individuals or groups attempt to oppose, control or defeat one another. Conflict can damage relationships, but it may also expose injustice and generate social reform.

Accommodation

Accommodation refers to an adjustment through which conflicting parties establish a workable relationship without necessarily eliminating their differences.

Assimilation

Assimilation is a gradual process through which individuals or groups adopt the cultural patterns of another group. It may facilitate integration but can threaten minority identity when imposed coercively.

Exchange

Exchange involves the transfer of goods, services, respect, information or emotional support. Social relationships frequently involve expectations of reciprocity.

These processes show that sociality includes both consensus and conflict. Human beings remain socially related when they cooperate, compete, exchange or oppose one another.

15. Social Control and the Social Individual

Social control refers to the mechanisms through which society encourages conformity and discourages conduct that violates accepted expectations.

Informal Social Control

Informal control operates through family, religion, customs, peer pressure, approval, ridicule, gossip and community opinion. It is ordinarily more effective where relationships are close and enduring.

Formal Social Control

Formal control operates through written rules and authorized institutions, including schools, police, courts, prisons and administrative organizations.

Internal and External Control

External control depends upon rewards and punishments. Internal control operates through conscience and self-regulation. Successful socialization converts many external norms into internal standards.

Social control demonstrates how society enters individual consciousness. However, excessive control may restrict creativity, dissent and personal freedom. Labelling can also intensify deviance by imposing a negative identity upon a person.

Questions on social control appeared repeatedly in **CSS 2021, 2022, 2024, 2025 and 2026**. The 2024 question was particularly important because it asked about the consequences of labelling an individual as deviant.

16. Talcott Parsons: Individual and Social System

Talcott Parsons attempted to explain how individual action becomes integrated into a stable social system. Individuals pursue goals, but their actions are guided by cultural values and institutional norms.

Parsons' **AGIL model** identifies four requirements of a functioning social system:

Adaptation

A system must obtain and distribute resources. The economy largely performs this function.

Goal Attainment

A system must identify collective goals and mobilize resources to achieve them. Political institutions perform this function.

Integration

The different components of society must be coordinated. Law, shared norms and community institutions contribute to integration.

Latency or Pattern Maintenance

A society must preserve and transmit its basic values. Family, religion and education play major roles in maintaining cultural patterns.

The **CSS 2025 paper** asked candidates to explain Parsons' model and evaluate its applicability to contemporary society.

Parsons shows how individual actions are organized through roles and values. Nevertheless, his theory is criticized for exaggerating consensus, stability and institutional harmony while paying insufficient attention to power, inequality and resistance.

17. Berger and Luckmann: Society as Objective and Subjective Reality

Peter Berger and Thomas Luckmann explained the relationship between the individual and society through three processes.

Externalization

Individuals express ideas and create social practices. Society is therefore a human product.

Objectivation

Repeated practices become established institutions and appear to exist independently of particular individuals. Society becomes an objective reality.

Internalization

New members learn and absorb the established social world through socialization. Human beings then become products of society.

This approach produces a valuable formula:

Society is a human product; society becomes an objective reality; and the human being becomes a social product.

The theory avoids choosing between individual and society. Individuals create institutions, institutions become socially powerful, and later individuals internalize them.

18. Giddens and the Structure–Agency Relationship

Anthony Giddens' theory of structuration explains that social structures and human agency are mutually connected. Structures consist of rules and resources that shape conduct, but they exist only because individuals repeatedly use and reproduce them.

Language illustrates this duality. Grammar constrains how individuals speak, yet language continues to exist only because people use it. Speakers can also introduce new words and gradually change linguistic conventions.

Similarly, family rules, gender expectations and workplace routines guide behaviour, but individuals may reinterpret or transform them.

Giddens provides a balanced conclusion to the individual–society debate:

- Individuals are not completely free from social structure.
- Structures do not exist independently of human action.
- Social order is continuously reproduced through repeated conduct.
- Social change occurs when people modify established practices.

19. Human Sociality in Pakistani Society**Family and Kinship**

Pakistani society attaches considerable importance to family, kinship and biradari. These networks provide economic assistance, marriage arrangements, political connections and emotional security.

However, the same relationships may encourage nepotism, excessive conformity and restrictions on individual choice. Sociability therefore has both supportive and controlling dimensions.

Religion and Community

Religious beliefs and institutions provide moral guidance, charity and collective identity. Mosques, community organizations and religious gatherings create opportunities for cooperation.

Nevertheless, religious identity may become a source of exclusion when political actors promote sectarian or intolerant interpretations. The sociological task is to examine conditions under which religion strengthens solidarity or produces boundaries.

Rural–Urban Differences

Rural communities often involve close relationships, greater informal control and strong kinship networks. Urban life generally offers greater anonymity, occupational diversity and individual mobility.

Urbanization does not eliminate sociality. It changes its form. Urban residents may depend less on kinship and more on occupational networks, residential associations, educational institutions and digital communities.

Gender Socialization

Pakistani boys and girls may receive different expectations concerning mobility, domestic responsibility, education and employment. Families, schools, media and communities contribute to the formation of gender identities.

These patterns are not biologically predetermined. They are reproduced through social learning but can change through education, economic participation, law and social movements.

Social Class

Class affects language, schooling, lifestyle, aspirations and access to influential networks. Children from different socioeconomic backgrounds may acquire different forms of cultural and social capital.

Thus, socialization does not occur uniformly. The kind of social self that develops is influenced by the individual's location within systems of class, gender, ethnicity and power.

20. Digital Sociality and Contemporary Transformation

Digital technology has transformed the traditional meaning of social presence. Individuals can now form relationships without sharing a physical location. Online communities create friendship, identity, political participation and professional collaboration.

Positive Effects

Digital platforms can connect geographically separated families, provide educational opportunities and enable marginalized groups to express themselves. They can facilitate collective action, humanitarian assistance and professional networking.

Negative Effects

Online interaction may also encourage superficial relationships, misinformation, harassment and polarized communities. Individuals may become excessively dependent upon likes, shares and comments for validation.

The digital looking-glass self is particularly important. Users present selective images of themselves and then evaluate their worth through audience reaction. Cooley's theory therefore remains highly relevant in the age of social media.

Algorithms and Socialization

Algorithms influence which information individuals repeatedly encounter. This can shape political beliefs, consumer preferences and perceptions of normal behaviour. Socialization is no longer controlled only by families, schools and local communities; it is increasingly influenced by technology companies and transnational media.

The **CSS 2026 paper** recognized this transformation by asking how globalization and digital media have altered the functions of family and education. It also examined how mass media shape public perception and social action.

21. Individual Freedom and Social Constraint

Society provides the conditions necessary for freedom. Without language, education, legal rights and collective security, meaningful individual choice would remain limited. At the same time, society can restrict freedom through oppressive customs, unequal institutions and excessive control.

Therefore, freedom does not simply mean the absence of society. It means the ability to exercise agency within fair social conditions.

A sociological answer should distinguish between enabling and constraining structures. Education may enable intellectual development but also impose conformity. Family may provide security but restrict choice. Law may protect rights but also be used unequally. Culture may provide identity but reinforce prejudice.

This dual character of society should form part of the critical evaluation in a high-scoring CSS answer.

22. Society Shapes the Individual

Society influences the individual in several interconnected ways. It supplies language, without which complex thought and communication would be impossible. It provides cultural meanings through which individuals interpret events. It assigns statuses such as child, student, citizen, teacher or administrator and attaches expected roles to them.

Society also provides moral standards and defines acceptable conduct. It creates opportunities through education and employment while imposing constraints through inequality and institutional rules. It influences aspirations by defining socially valued forms of success.

Even personal identity contains social components. Nationality, religion, ethnicity, class, gender and occupation acquire meaning through social classification and collective recognition.

23. Individuals Shape Society

Although society profoundly influences individuals, people are not passive products. They interpret norms differently, resist expectations and introduce innovations. Social reformers challenge unjust customs, inventors transform material life, political movements change institutions and ordinary people gradually alter language and lifestyle.

Individual transformation becomes socially effective through collective action. One individual may question a practice, but lasting change usually requires communication, organization and support from others. Even rebellion is therefore socially situated.

The individual shapes society through:

- Innovation;
- Leadership;
- Resistance;

- Interpretation of roles;
- Political participation;
- Cultural creativity;
- Collective movements; and
- Repeated everyday choices.

Society is continuously reproduced or modified through such actions.

24. Critical Evaluation of the Sociality of Man

Excessive Social Determinism

Theories that give absolute priority to society may portray individuals as passive products of norms and institutions. Such perspectives struggle to explain creativity, rebellion and innovation.

Individuals exposed to the same culture do not behave identically. Biological characteristics, personal experiences, critical reflection and accidental circumstances also influence conduct.

Excessive Individualism

The opposite error is to imagine completely autonomous individuals who construct society through free choice. Preferences and identities are never formed in a social vacuum. Even the language used to demand personal freedom is socially acquired.

Sociality Does Not Mean Harmony

Human sociality includes cooperation but also conflict, competition and domination. People form groups that may exclude outsiders. Strong solidarity within one group can intensify hostility toward another.

Cultural Variation

The need for social relationships may be universal, but forms of association vary. Some societies emphasize individual autonomy, while others emphasize family obligation and collective identity. Human sociality is universal in capacity but diverse in cultural expression.

Balanced Sociological Position

A comprehensive position recognizes that biological capacity, social interaction, culture and personal agency work together. Society provides the conditions for the development of self, but individuals can reflect upon and transform those conditions.

25. Integrated Past-Paper Relevance

CSS 2016: Culture and Political Socialization

The question concerning culture as a tool of the ruling regime tested how institutions may shape citizens' consciousness. It should be prepared through culture, ideology, political socialization, media influence and individual agency.

CSS 2017: Culture and Socialization

This was a direct examination of how culture transforms the individual into a socially competent member. Relevant concepts include internalization, cultural transmission, personality development and agencies of socialization.

CSS 2018: Contractual and Organismic Approaches

This question directly tested competing understandings of the individual–society relationship. Aspirants must compare individual priority, social interdependence, rights, consent, social order and the limitations of the organic analogy.

CSS 2019: Integration and Suicide

Durkheim's suicide theory demonstrated how the strength of social relations affects individual behaviour. The question should be connected with belonging, regulation, isolation and anomie.

CSS 2020: Verstehen and Social Action

The paper tested meaningful conduct oriented toward other people. It represents the action-based dimension of human sociality.

CSS 2021: Global Culture and Social Control

These questions examined cultural transformation and the regulation of individual conduct through formal and informal mechanisms.

CSS 2022: Solidarity, Reintegration and Social Action

The questions on Asabiyyah, social solidarity, reintegration of abused children and the Weber–Parsons comparison examined group belonging, institutional support and socially oriented action.

CSS 2023: Mead's Mind, Self and Society

This was a direct examination of how interaction creates the mind and self. Mead's significant symbols, role-taking, generalized other, "I" and "Me" are indispensable.

CSS 2024: Culture, Socialization and Organismic Theory

This was the most direct examination of the complete topic. One question addressed cultural internalization, while another explicitly addressed the relationship between the individual and society through organismic theory.

CSS 2025: Family, Social Control and Parsons

These questions examined the institutions and systemic requirements through which individual conduct becomes integrated into society.

CSS 2026: Digital Media, Culture and Identity

The paper shifted the discussion toward contemporary sociality by connecting culture, family, education, globalization, digital media, identity and collective action